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RESPONSIBILITY OF MANKIND FOR LIFE AND HEALTH.

THE following is an analysis of the "Bills of Mortality" for the town of Dorchester, for the last twenty-seven years, including 1767 persons. It was prepared by that eminent physician and statistician, Dr. E. Jarvis.

It will be seen at a glance how much greater is the average duration of life of "Farmers," than of any other class. This fact may furnish a hint to those parents who are sending their children to inn-door and sedentary occupations. It may also furnish a hint to those engaged in in-door and sedentary occupations, to take more exercise, and live more in the open air than they are accustomed to do.

Families of	Number of Deaths.	Average duration of life.		
		Yrs.	Mos.	Days.
Laborers, journeymen, fishermen, stagemen, —the poor,	513	27	5	14
Farmers, owning and tilling their lands,—thrifty laborers,	264	45	8	6
Mechanics, carrying on trades,	401	29	6	21
Merchants, capitalists, professional men, teachers, salary men, amateur farmers, rich, genteel, and the educated and fashionable,	589	33	2	27
Total,	1767	32	6	18

This discrepancy is not wholly owing to the occupation of the parents, for the greatest difference is found among the infant children. The following table shows the proportion of deaths at each period of life to 10,000 in each class.

Periods of Death.	Laborers, &c.	Farmers.	Mechanics.	Merchants, &c.	Total of all classes.
Under two years, helpless infancy,	3138	1240	2867	2156	2466
Under five years, dependent childhood,	3953	1884	3689	2920	3241
Under twenty, childhood and youth, undeveloped life,	4743	2375	4769	3989	4105
Under seventy years, unfinished life,	9010	7256	8755	8473	8507
Over seventy years, life finished,	990	2744	1245	1527	1493

It was also ascertained that of 573 children who died under five years of age, 285, or almost one half, were the first-born. If children average four to a family,—which is a low average,—then the first-born were sacrificed to the ignorance of their mothers in the proportion of three to one!

Is not here some reason for believing that men are responsible for health and life, and that society is responsible for its members? Ought not the state to protect the poor and the ignorant from this frightful havoc, by education, as well as to protect the property of the rich, by a police?

EXTRACTS FROM THE INTRODUCTORY LECTURE.

Delivered by Dr. Humphrey, President of Amherst College, before the American Institute of Instruction, August, 1843.

Mr. President, Gentlemen of the Institute, and Fellow-Citizens:

I FEEL myself honored in being invited to meet you on this occasion. I only regret my inability to open the sittings of the Institute with a discourse worthy of the noble cause in which you are engaged. The more I reflect upon popular education, the more deeply am I impressed with its vast importance. With my best efforts I cannot grasp the subject, nor do justice to any branch of it. In the language of the great Roman orator, when speaking of his own divine art, it is *aliquid immensum infinitumque*. Deeply indebted myself to the system of general education in my native State, and having spent some of the most active if not the best years of my life as an humble primary teacher, I should be recreant indeed if I did not cherish a lively interest in the prosperity of our Common Schools. And although, for the last twenty years, what little I could do has been required in another department of education, I am sure I can never forget those rosy cheeks and bright eyes which used, in olden time, to greet me, as I went forth in the clear, frosty mornings to my daily task. I can see those blue skies and happy faces now; those nice dinner baskets, so carefully hoarded in the closet till noon-time, and the showers of snow-balls which used to fall so thick and fast in every warm day. And then that living stream, gushing out like glad and leaping waters when school was done, is yet present to my delighted eye; and those gushing peals of laughter, and sweet babel voices, still ring in my delighted ear. * * * *

The education of the people, of the *whole* people, is a vast undertaking, which, with whatever ability it may be prosecuted, can never be finished, because new generations are coming up in unbroken succession to occupy the places of those already educated. You, gentlemen, and your worthy associates, are doing the same work which your fathers did, and which your children will have to do after you, down to the latest posterity.

It must strike every one who is capable of taking a just and comprehensive view of the subject, that the common idea of a

good education, of such an education as every child in the state ought to receive, is extremely narrow and defective. Most men leave out, or regard as of very little importance, some of the essential elements. They seem to forget that the child has a *conscience* and a *heart* to be educated, as well as an *intellect*. If they do not lay too much stress upon mental culture, which indeed is hardly possible, they lay by far too little upon that which is moral and religious. They expect to elevate the child to his proper station in society, to make him wise and happy, an honest man, a virtuous citizen and a good patriot, by furnishing him with a comfortable schoolhouse, suitable class-books, competent teachers, and, if he is poor, paying his quarter bills; while they greatly underrate, if they do not entirely overlook, that high moral training, without which knowledge is the power of doing evil rather than good. It may possibly nurture up a race of intellectual giants, but, like the sons of Anak, they will be far readier to trample down the Lord's heritage than to protect and cultivate it.

Education is not a talismanic word, but an *art*, or rather a *science*; and, I may add, the most important of all sciences. It is the right, the proper training of the whole man,—the thorough and symmetrical cultivation of all his noble faculties. If he were endowed with a mere physical nature, he would need, he would receive none but physical training. On the other hand, if he were a purely intellectual being, intellectual culture would comprehend all that could be included in a perfect education. And were it possible for a moral being to exist without either body or intellect, there would be nothing but the heart, or affections, to educate. But man is a complex, and not a simple being. He is neither all body, nor all mind, nor all heart. In popular language, he has three natures,—a corporeal, a rational, and a moral. These three, mysteriously united, are essential to constitute a perfect man; and as they all begin to expand in very early childhood, the province of education is, to watch, and assist, and shape the development,—to train, and strengthen, and discipline neither of them alone, but each according to its intrinsic and relative importance. * *

When it is said that man is a religious being, we should carefully inquire in what respects he is so. * * *

He has a moral nature. He has a natural conscience. He is susceptible of deep and controlling religious impressions. He can, at a very early period of life, be made to see and feel the difference between right and wrong, between good and evil. He can, while yet a child, be influenced by hope and by fear, by reason, by persuasion, by the word of God: and all this shows that religion was intended to be a prominent part of his education. There can be no mistake in the case. It is plainly the will of God, that the moral as well as the intellectual faculties should be cultivated. Every child, whether in the family or the school, is to be treated by those who have the care of him, as a moral and accountable being. His religious susceptibilities invite to the most diligent culture, and virtually enjoin it upon every teacher. The simple study of man's moral nature,

before we open the Bible, unavoidably leads to the conclusion that any system of popular education must be extremely defective, which does not make special provision for this branch of public instruction. * * * * *

A more Utopian dream never visited the brain of a sensible man, than that which promises to usher in a new golden age by the diffusion and thoroughness of what is commonly understood by popular education. With all its funds, and improved schoolhouses, and able teachers, and grammars, and maps, and black-boards, such an education is essentially defective. Without moral principle at bottom, to guide and control its energies, education is a sharp sword in the hands of a practised and reckless fencer. I have no hesitation in saying, that if we could have but one, moral and religious culture is even more important than a knowledge of letters; and that the former cannot be excluded from any system of popular education without infinite hazard. Happily, the two are so far from being hostile powers in the common domain, that they are natural allies, moving on harmoniously in the same right line, and mutually strengthening each other. The more virtue you can infuse into the hearts of your pupils, the better they will improve their time, and the more rapid will be their proficiency in their common studies. The most successful teachers have found the half hour devoted to moral and religious instruction, more profitable to the scholar than any other half hour in the day; and there are no teachers who govern their schools with so much ease as this class. Though punishment is sometimes necessary, where moral influence has done its utmost, the conscience is, in all ordinary cases, an infinitely better disciplinarian than the rod. When you can get a school to obey and to study, because it is right, and from a conviction of accountability to God, you have gained a victory which is worth more than all the penal statutes in the world; but you can never gain such a victory without laying great stress upon religious principle in your daily instructions.

There is, I am aware, in the minds of some warm and respectable friends of popular education, an objection against incorporating religious instruction into the system, as one of its essential elements. It cannot, they think, be done without bringing in along with it the evils of Sectarianism. If this objection could not be obviated, it would, I confess, have great weight in my own mind. It supposes that if any religious instruction is given, the distinctive tenets of some particular denomination must be inculcated. But is this at all necessary? Must we either exclude religion altogether from our Common Schools, or teach some one of the many creeds which are embraced by as many different sects in the ecclesiastical calendar? Surely not. There are certain great moral and religious principles, in which all denominations are agreed; such as the ten commandments, our Savior's golden rule, everything, in short, which lies within the whole range of duty to God and duty to our fellow-men. I should be glad to know what sectarianism there can be in a schoolmaster's teaching my children the first and second tables of the moral law; to "love the Lord

their God with all their heart, and their neighbor as themselves ;"—in teaching them to keep the Sabbath holy, to honor their parents, not to swear, nor drink, nor lie, nor cheat, nor steal, nor covet. Verily, if this is what any mean by sectarianism, then the more we have of it in our Common Schools, the better. "It is a lamentation, and shall be for a lamentation," that there is so little of it. I have not the least hesitation in saying, that no instructor, whether male or female, ought ever to be employed, who is not both able and willing to teach morality and religion in the manner which I have just alluded to. Were this faithfully done in all the primary schools of the nation, our civil and religious liberties, and all our blessed institutions, would be incomparably safer than they are now. The parent who says, I do not send my child to school to learn religion, but to be taught reading, and writing, and grammar, knows not "what manner of spirit he is of." It is very certain that such a father will teach his children anything but religion at home; and is it right that they should be left to grow up as heathen in a Christian land? If he says to the schoolmaster, I do not wish you to make my son an Episcopalian, a Baptist, a Presbyterian, or a Methodist, very well. That is not the schoolmaster's business. He was not hired to teach sectarianism. But if the parent means to say, I do not send my child to school to have you teach him to fear God, and keep his commandments, to be temperate, honest and true, to be a good son and a good man, then the child is to be pitied for having such a father; and with good reason might we tremble for all that we hold most dear, if such remonstrances were to be multiplied and to prevail. * * * * *

The laws of this Commonwealth have carefully, I may say jealously, guarded against the entrance of sectarianism into our public schools, by prohibiting the use of books in any way tinctured with it. Perhaps in the existing diversity of religious opinions this precaution is wise and necessary. We should none of us be willing to have the majority of a district, differing essentially from us in their religious belief, compel our children to use class-books in which their peculiar tenets are expressly inculcated. * * * * *

Having already taken the liberty of recommending the devotional reading of the Scriptures in all the public schools, as eminently calculated to make them what they ought to be, nurseries of morality and religion as well as of good learning, I am now prepared to express my strong conviction *that the Bible ought to be used in every primary school as a class-book.* I am not ignorant of the objections which even some good men are wont to urge against its introduction. The Bible, it is said, is too sacred a volume to be put on a level with Common School books, and to be thumbed over and thrown about by dirty hands. This objection supposes that if the Bible is made a school book, it must needs be put into such rude hands; and that it cannot be daily read in the classes without diminishing the reverence with which it ought to be regarded as the book of God. But I would have it used chiefly by the older scholars, who, if the teachers are not in fault, will rarely deface it.

EXTRACTS FROM THE ANNUAL ELECTION SERMON,
Delivered before the Legislature of Massachusetts, Jan. 3, 1844.
By Rev. E. H. Chapin.

PERMIT me to dwell upon *the obligation that rests upon the State to assist the moral development of its citizens*. Nobly was it said here, upon an occasion like the present, that "the individual is not made for the State, but the State for the individual;" and it performs an inefficient service, indeed, if it fails to secure his moral good. Although it is but the aggregate of individual minds, it does and it must react upon those minds for good or for evil. Something else is derived from it besides protection, or those advantages that nourish our physical interests. An influence emanates from men associated, that can never be experienced by man isolated; and this influence retards or advances the moral progress of the individual. It is true that "that is the best government which interferes least with private actions and opinions." I would not attribute even a paternal authority to the State, for that might be perverted into an argument for the most flagrant despotism. With the opinions, the interests, the private conduct of individuals, if we confine its functions to the enactment of compulsory or restrictive laws, it has no right to interfere, when these do not encroach upon the public good. All human power is dangerous, and should be as limited as is consistent with the well-being of each and of all. Yet, without interfering with a single private right, without assuming any censorship over private opinions, or unlawfully restraining private conduct, a moral influence may breathe out from every institution and be embodied in every law, that shall infuse life and purity and power into individual souls. If magistrates are corrupt, if legislation is made a mere party-test, if the general welfare is sacrificed to selfish greeds and passions, and the maxims of a liberal patriotism are disregarded in the strife of party issues, will this have no effect upon personal character? If the body-politic at large escapes venal corruption, will not the moral life of individuals be tainted? On the other hand, who can doubt the *moral* influence of that administration which, clothed with self-respect, is the organ not of faction but of justice; which elevates politics into a high public concern; whose laws purify as well as control, and appeal to conscience rather than force; and which plants thick and wide those institutions that act not as checks but as aids to the noblest liberty, and enshrine that eternal spirit of patriotism which cannot be entombed with the ashes of dead men, to do even a greater work in the future than it has accomplished in the past?

But, that I may not be accused of indefiniteness, let me specify one or two modes by which a State may affect the moral development of individuals, without encroaching upon private rights.

And first, *by cherishing the interests of Education*. In no way can the wealth which has been rendered into the public treasury, be so appropriately distributed for each and for all, as

by the establishment of public schools. In no way can the diversities of property be so lawfully and safely equalized, as by this method, which diverts the means of the wealthy who have contributed much, to benefit the poor who can contribute but little, and places the children of both upon the same platform, by giving to each a manly preparation for those advantages that are of true worth and honor. Through no channel will wealth go so far. In no form will a small investment produce so rich a dividend. If the wildest scheme of agrarianism could be realized, a periodical distribution of property, to the neglect of this general culture, would be a curse, not only choking the springs of enterprise and paralyzing the motives to industry, but leaving mind to become enervated, and morals to rot under its influence.

I know that in speaking thus I utter no new truth. But I wish to show that there are lawful and great ends for legislation, beyond those temporal interests which it is bound to secure. I wish to indicate one of the most practicable agents by which the State may develop the moral character of the individual. I devoutly thank God, that in Massachusetts the spirit which threw up free schools in the first clearings of the forest, continues to this day, planting those institutions side by side with our churches, and providing with careful vigilance and wise liberality for their efficient operation. Wherever New England influence is felt,—and where is New England influence not felt?—they extend a blessing. Wherever that spirit of enterprise that characterizes our people diffuses itself, there Common Schools contribute a better element to the colonization of our common country than numerical strength, or physical wealth. And the citizen, to whose own fireside they bring indisputable benefit, must regard as a sacred immunity that system that educates his sons and daughters,—that noble spirit of vigilance and culture, the richest gift that a republic can bestow,—the omnipresent spirit of republicanism. His children are not taken from him, and disciplined to suit the private ends of government, but are prepared for their own usefulness and advantage. Yet in this way also the State gains citizens, valuable and efficient not merely for what they do, but for what they are. In this way, without breaking its members into trained castes, without manual drilling in public camps, there is created a reserved force, fit for every emergency, and that will sustain the Commonwealth when all other resources become exhausted. But not alone from motives of local pride, or public interest, let us thank God for public schools; but also because they furnish an opportunity for discharging those sacred obligations, which the State owes to each of its members,—an opportunity that exists for the sake of the individual,—an organ that advances his highest good, his moral welfare, and, through the enlightened reason and the informed conscience, develops that *self-power* which makes him ever greater than his work,—which not merely secures specific forms of success, but commands all its elements,—which opens at will the sources of wealth and distinction, and controls every spring of outward good.

(From the Newburyport Herald.)

LETTERS TO A PRIMARY SCHOOL TEACHER.

No. VI.

MY ———. It is quite time I brought these letters to a conclusion; but a few more topics demand at least a cursory notice, and you must bear with me while I touch upon them, and excuse me for merely *touching* upon them. In my last I omitted to call your attention to exercises very necessary in my view to the production of good readers, and nowhere so easily managed as in a primary school. They will serve to relieve the monotony of the other recitations, and may be made to interest all the pupils at once. I mean exercises in *articulation*,—exercises to teach the clear, audible, distinct utterance of syllables and words,—exercises to get rid of or prevent the mumbling, clipping, skipping habits which are so universal, and so destructive to all good reading. I should advise you to devote a few moments, both in the forenoon and afternoon, every day, to exercises of this character,—being sure to take part in them yourself. Take, for example, the vowels, first,—put them on the blackboard with characters to denote their various sounds,—particularly the various sounds of the same vowel, and have the whole school utter them, again and again, day after day, week after week, month after month, until they cannot help giving them forth full, strong and clear. Do the like with syllables, especially those which end words. Teach them to say *ment*, and not *munt*; *horse*, and not *hoss*; above all, insist upon their saying *ing*, until they make it ring. So also let the letter *h* receive due honor, when he is not sulky and *silent*. Let the words heard be *which*, *when*, *sphere*, *shrine*, and not *wich*, *wen*, *spere*, *srine*. I must urge this matter, for it lies at the foundation of good reading, and is a foundation too that ought to be laid in the primary schools, when the vocal organs are most flexible, and *before* those vicious habits of indistinct articulation are formed, from which school teachers and preachers are seldom entirely delivered. I listened to reading at the Dudley School in Roxbury, the other day, which in this respect was admirable. I should be glad if it could be rivalled in any of our schools. I have heard fine reading in our schools, however, once at least. Mrs. Melvin, I remember, taught her scholars to read beautifully,—I have never known them to be surpassed in that branch. The exercises I am recommending are easily conducted, and will amuse your little folks. Only put your wits to work, keep wide awake, be in earnest and alive, and certain I am you may produce better reading in your primary school than is generally found in schools of a much higher rank.

Another of the branches you are to teach is arithmetic. Something I should like to say about this; but that something must be so very little that I am not sure it is best to say anything. But take two or three hints, and make the most you can of them. And in the first place, the small amount of arithme-

tic you are called upon to teach, may be best taught, I imagine, without any book at all. Your chalk and blackboard, and a box or boxes of *beans*, will constitute a sufficient apparatus, until you arrive at the multiplication table and the tables of weights and measures, of which more hereafter. Let the first lesson be in counting *beans*. Let the children count up to a thousand in the usual way. Let them next have boxes marked *units, tens, hundreds, thousands*; teach them to count and put into the units' box ten beans; tell them these make one family of *tens*, and let them remove said family to the tens' box; then let them gather another family of tens and remove those, pointing out the fact that they have now two families, or twenty; so proceed until they have put into the tens' box ten families; now bid them count all their families and find out that they make one hundred, and must therefore move into a higher or bigger box; and so on, until the children learn, as learn they will very soon, that ten ones or units make a ten; ten tens, a hundred; ten hundred, a thousand, &c. With these same beans and boxes, by the way, as you will easily perceive, small sums in addition and subtraction may be performed, and in a manner to amuse as well as instruct. On the blackboard,—making them first yourself, afterwards allowing the scholars to make them,—you will teach the *forms* of figures; and thus be ready for written numeration, for which you will find your boxes and beans have been a good preparation. This matter of numeration I think I should explain after the following fashion. I should put down 1, then over that 10, then above that 100, and top off with 1000. The ciphers, I should tell the scholars, of course mean nothing,—have no value when alone, and are used only to mark *distances* or *places*. Calling attention to the rows of figures, written as just described, I should explain, and the scholars would see, that, beginning at the right hand, the unit occupied the first place; that the *one* representing ten was moved to the second place by a cipher; the *one* representing the hundred to the third place by two ciphers,—and the *one* representing a thousand to the fourth place by three ciphers. Next, I should change all those *ones* into *twos*, to show two units and two tens, &c., then into threes, and so on up to nines. Thus would it be discovered that the first place was for units, the second for tens, the third for hundreds, &c. This done and understood, I should next take my unit and carry it up perpendicularly and put it in the place of the last cipher towards the right of the three ciphers belonging to the thousands, and point out that the figure for the thousands was as many *places* from the ones' place as before. I should do the like with the figures for the tens and the hundreds,—thus bringing out visibly the fact that figures at the right hand of a number do not increase its value any more than ciphers, but only serve to mark its place, and that *what* it is worth depends upon *where* it stands. This same thing may be shown by writing out a line of figures together; e. g. 1000—300—20—5, i. e. 1325, and a child may see that the 1, 3, and 2 are in both cases so many places to the left, whether those places are marked by ciphers or figures;

and a child may be made to understand the advantage of the contraction.

The multiplication table is among the things in which you must give instruction. Could you not contrive to teach this same multiplication table by *making* it, with the children's help, as you go along? I have thought I should like to know what idea, in the beginning, a child has of this mysterious-looking chequer-board, with the squares full of figures; and for what he thinks it was invented. I imagine it is a long time before he discovers it is only to furnish him with certain convenient factors and their products, which he can carry in his mind; and thus, in many instances, make short work with addition. Perhaps you might furnish your pupils with clearer notions at the outset, were you to put into practice my suggestion and *make* the table. Let them see by examples on the blackboard, (that blackboard, by the way, is a *great* discovery, almost equal to the art of printing and the steam-engine. Be sure and have as many square feet of blackboard as you can conveniently get; be sure, also, that unless you find yourself making almost constant use of it, for all sorts of purposes, you have yet a great deal to learn, before you can keep school with success, satisfaction and ease,) let them see by examples on the blackboard, that where the numbers or things to be added are all alike, they are only to be taken so many times; thus, if *six twos* are added together, it is in fact taking *one two six times*. After this fashion I would take all the figures and *make* all the products in the multiplication table; showing also how the same product can be made by different figures; for example, how 12 can be made by 6 multiplied by 2, or 6 taken 2 times,—by 4 taken 3 times,—3 taken 4 times, and so on. Then I would reverse the matter, and take products to pieces, and point out their factors. I would proceed in this way *manufacturing* the multiplication table, without *saying* anything about it until it was done. After your scholars understand how and for what it is created, you may let them commit it to memory, say it by platoons, or sing it to any tune that suits your fancy, if you like. But I would not put them, as was formerly the fashion, to a task, very much like what would be yours, were you compelled to get by heart a whole obelisk-full of Egyptian hieroglyphics. "Tables of weights and measures,"—these also you are, I believe, to teach; to put into the memories of your little tribe. Well, I should try to *explain* the mystery of these strange columns as far as I could, so that it need not be all a *dry* measure with the urchins and all a *long* measure with yourself. Use the eye here. In "Federal Money," if you get salary enough to keep a sum sufficient for the purpose on hand, show your pupils ten real copper cents; explain to them the difference in value between copper and silver; then bring out your *dime*; and then, if you possess that rare article, your silver dollar! If you have not got "the change," make the blackboard your banker, and *draw* upon it for *pictures* of cents, dimes, dollars, &c. You might do the same with weights. Let the children see that one is heavier or larger than another.

With ale and beer and wine measures, draw the gills, pint pots, quart pots, and so on. In regard to time, use the clock if you have one; if not, turn the blackboard into a dial-plate. Solid and square measure you might explain with marked blocks; and for cloth and long measure, draw foot-rules, yard-sticks, and the like. I saw a schoolroom not long since, where the cornice was painted to represent measures; and the plan itself was certainly not a bad measure. Again, I think I hear you say, "This will take a great deal of time and be a long job." Do not believe it. It will make your work much pleasanter to see a row of eager faces and bright eyes, to whom you are communicating facts that have some meaning, instead of a row of stupid, tired visages, belonging to little boys trying desperately to recollect tremendous abstractions, and to talk in an unknown tongue. When a boy has once *made* the multiplication table, for example, it will be a very different thing to him from a multiplication table which he has got, without comprehending it, from a book. It will be a machine of his own construction, which he can comprehend, "take apart," and put together, and which he can repair when out of order. Besides, as I have before intimated, your true work is not to fill up empty memories, but to awaken mental activity, and direct the mind how to act for itself. You are to assist even such scholars as yours in thinking, and in the expression of their thoughts. *You* are not to be an automaton, *they* are not to be empty vessels. You are to think, and make them think too. If you will bear this constantly in mind,—if you will remember that when employed as a teacher, it is not to turn the crank of an old machine, or to be a mill-horse and travel an old beaten path, but to be a *living* mind and heart, to deal with *living* minds and hearts, and use your invention and imagination to devise new ways, or to find true and natural ways of helping the child to discover the elements of knowledge,—if you will remember this, as I doubt not you will, you may make even a public primary school a pleasant place, and not have it what it too often has been, and I fear is now in some regions, the dull, unwholesome prison-house of young children,—the last place a humane man or woman, unless for purposes of benevolence, would ever wish to enter. *Do* endeavor to have an orderly, neat, and at the same time a cheerful and active school. Be sure that recess time is not the happiest time,—the only time when the faculties of the boys are bright and their actions natural. The dull expressions of countenance, the appearances of weariness and stupidity, one sometimes sees in a school, suggest a doubt, as I said before, whether schools, after all, are not a great mistake; and the shout with which a band of boys rush out of a schoolhouse, will occasionally strike the ear as a severe satire upon what has been going on within the building. But I am getting too far out to sea, and I will drop anchor for the present, with the assurance that I am still

Your friend, and the friend of your vocation,

UTOPIA.

HERE is a beautiful thing, from the pen of Mrs. Cornwall Barry Wilson :

THE HEAD AND THE HEART.

"Please, my lady, buy a nosegay, or bestow a trifle," was the address of a pale, emaciated-looking woman, holding a few withered flowers in her hand, to a lady who sat on the beach of Brighton, watching the blue waves of the receding tide. "I have no half-pence, my good woman," said the lady, looking up from the novel she was perusing with a listless gaze: "If I had, I would give them to you." "I am a poor widow, with three helpless children depending on me; *would* you bestow a small trifle to help us on our way?" "I have told you I have no half-pence," reiterated the lady, somewhat pettishly. "Really," she added, as the poor applicant turned meekly away, "this is worse than the streets of London; they should have a police on the shore to prevent such annoyance." These were the thoughtless dictates of the HEAD. "Mamma," said a blue-eyed boy, who was lying on the beach at the lady's feet, flinging pebbles into the sea, "I wish you *had* a penny, for the poor woman *does* look hungry, and you know *we* are going to have a nice dinner, and you have promised me a glass of wine." The HEART of the lady answered the appeal of her child; and with a blush of shame crimsoning her cheek at the tacit reproof his artless words conveyed, she opened her reticule, placed half a crown in his tiny hands, and in another moment the boy was bounding along the sands on his errand of mercy. In a few seconds he returned, his eyes sparkling with delight, and his countenance glowing with health and beauty. "Oh! mamma, the poor woman was so thankful; she wanted to turn back, but I would not let her; and she said, God bless the noble lady, and you, too, my pretty lamb; my children will now have bread for these two days, and we shall go on our way rejoicing." The eyes of the lady glistened as she heard the recital of her child, and her HEART told her that its dictates bestowed a pleasure the cold reasoning of the HEAD could never bestow.

PRIVILEGE OF THE RICH.—The greatest and most enviable privilege which the rich enjoy over the poor, is that which they exercise least,—the privilege of making them happy.

DIOGENES was very angry with critics who were nice in words and not in their own actions, and with orators who studied to speak well, but not to do well.

"THE aim of the clergy should be to enlighten the understanding and improve the heart; but many seem to regard it as their only duty to prejudice one part of Christendom against another."

WISE COUNSELS.

THE following well written and excellent items of advice are by Mr. Greeley, of the Tribune. He is addressing the young:

"Avoid the common error of esteeming a college education necessary to usefulness or eminence in life. Such an education may be desirable and beneficial,—to many it is doubtless so. But Greek and Latin are not real knowledge; there have been great and wise, and surpassingly useful men, in all ages, who knew no language but their mother tongue. Besides, in our day, the treasures of an ancient and contemporary foreign literature are brought home to every man's door by translations, which embody the substance, if they do not exhibit all the beauties of the original. If your circumstances in life enable you to enjoy the advantages of a college education, do not neglect them,—above all do not misimprove them. But if your lot be different, waste no time in idle repining, in humiliating beggary. The stern, self-respecting independence of your soul is worth whole shelves of classics. All men cannot and need not be college bred,—not even those who are born to instruct and improve the mind. You can never be justly deemed ignorant, or your acquirements contemptible, if you embrace and fully improve all the advantages which are fairly offered to you.

"Avoid likewise the kindred and equally pernicious error that you must have a profession,—must be a clergyman, lawyer, doctor, or something of the sort,—in order to be influential, useful, respected,—or, to state the case in its best aspect, that you may lead an intellectual life. Nothing of the kind is necessary,—very far from it. If your tendencies are intellectual,—if you love knowledge, wisdom, virtue, for themselves,—you will grow in them whether you live by a profession, a trade, or by tilling the ground. Nay, it may be doubted whether the farmer or mechanic, who devotes his leisure to intellectual pursuits from a pure love of them, has not some advantages therein over a professional man. He comes to his book in the evening with his head clear and his mental appetite sharpened by the manual labor's taxing lightly the spirit or brain; while the lawyer, who has been running over dry old books for precedents; the doctor, who has been racking his wits for a remedy adapted to some new modification of disease; or the divine, immured in his closet, has been busy preparing his next sermon, may well approach the evening volume with senses jaded and palled. There are few men, and perhaps few women, who do not spend uselessly, in sleep, or play, or frivolous employments, more time than would be required to render them, at thirty, well versed in history, philosophy, ethics, as well as physical sciences."

"OUR own faults are concave mirrors, in which we see the faults of others magnified. The larger the mirror, the more enlarged will appear the magnified object. The reverse is the effect of our virtues."

RULES FOR THE NURSERY.

1. Rise early.
2. Wash clean.
3. Brush your teeth well.
4. Brush your hair.
5. Put everything in its place.
6. Be kind to each other.
7. Never tease.
8. Never say "I can't," or "I won't," or "I don't want to," when bidden to do anything.
9. Always obey at once and with much pleasure.—*Selected.*

"It requires no little discrimination to discern where proper economy ends, and avarice begins. They are so blended, that the latter is often concealed under the garb of the former; and is confirmed, before its presence is suspected."

"As a deep stream moves on in a silent, steady, and almost unrestrained course; so the great mind, with firmness and dignity, advances with a steady and uniform movement, bearing down every obstacle that would obstruct its progress."

"Among the rude and uncivilized, much sterling talent lies concealed; and like a rich soil, overgrown with weeds, it discovers its native fertility only by the luxuriance of the noxious plants it produces."

"I O U are the vowels which create more disagreeable sensations in the minds of honest men, than all the rest of the alphabet put together."

"PUNCTUATION.—The treasurer of New Jersey says the Trenton Gazette is NOT a defaulter."

SEVENTH ANNUAL REPORT OF THE BOARD OF EDUCATION.

THE Board of Education, in compliance with the law which prescribes their duties, beg leave to

REPORT :

THAT, during the past year, they have, with much anxiety, watched over the interests committed to their trust, and have labored to promote them, as far as the means at their disposal would allow. The nature of the undertaking precludes the possibility of rapid progress. To say nothing of the slow process by which every great and healthful influence upon society is produced, or of the length of time necessary to prepare a new class of teachers, as contemplated in the Normal Schools, and rightly to estimate their relative merits by their subsequent practice in teaching, there are, in the preliminary measures

that must be taken in order to establish and sustain those schools, frequent causes of delay, which cannot be hastily removed. No part of the duties of the Board has been attended with greater difficulty than the procuring of teachers, to whom the momentous interests involved in the present experiment, in respect to Normal Schools, might be safely committed. It is obviously better that the Board should patiently continue their inquiries for teachers, and deliberate cautiously before appointing them, than stake everything for the sake of an immediate result.

The Board, in their report of 1843, mentioned the decease of the Principal of the Normal School at Barre, and the suspension of that school, with a view to its removal to another part of the Commonwealth. After a protracted negotiation with two individuals, eminently qualified to succeed to the vacant office, they were disappointed in their hopes; nor have they since been able to procure a Principal, suitable, in all respects, for that peculiar station. The time allowed by this delay, for selecting a place in the western part of the State, to which the above-mentioned school shall be transferred, has been employed in making more extensive inquiries than would otherwise have been possible,—a circumstance which will, undoubtedly, be favorable to a right ultimate decision.

The Secretary of the Board having impaired his health by a laborious and unremitting attention to the duties of his office, and having proposed to the Board to visit, at his own expense, several countries of Europe, as well for the restoration of his health as for the opportunity of more extensive observation of the means of education, the Board very willingly accepted the proposition, fraught, as they believed, with great advantages to the cause of Common School education in this country.

It will be apparent from these statements, that the present year has been employed, to some extent, in preparation for future action; but it is believed, that, in due time, the results will show the expediency of the course pursued. Meanwhile, the Normal Schools at Lexington and Bridgewater have been in successful operation.

In the school at Lexington, there has been a constant increase in the number of pupils during the year. The first term there were thirty-one; the second term, thirty-nine; the third, forty-two; the fourth, fifty-five; and, at the close of the year, sixty signified their intention of entering the next term. It is true, the majority of those who enter are less advanced in their studies, and pursue a more limited course of preparation for teaching, than would under favorable circumstances be desired. But, for reasons which can easily be conceived, it is necessary to meet this class just where they are found, and gradually to elevate the course of instruction as the mass of teachers and of schools themselves are elevated. Thus the new movement with reference to a part, will more readily extend to the whole body, and a sympathy will be kept up between the more favored teachers and those who are emulous of their example.

The Creator himself has proceeded in this manner, in the education of the human race; and the success of the promoters of knowledge and of civilization, has, in all ages, been more or less rapid in proportion as they have pursued the course which He has marked out.

No persons, however, have been received as pupils into the Normal School just mentioned, who did not present certificates, and furnish other probable evidence of their possessing high intellectual powers and a good moral character. Several have been rejected upon examination; and some have been induced to retire after a few weeks' trial. More than twenty have remained at the school one or two terms beyond the time prescribed. Such is the reputation of this school, that applications have been made to it from seven of our sister States for teachers. In all cases, however, when pupils leave the Commonwealth, they are required to defray the expenses of their tuition. Situations have been readily found for all whom the Principal could recommend as well qualified teachers; and in every instance except one there have been gratifying assurances of success.

Nor are the state and prospects of the Normal School at Bridgewater of a less encouraging character. Both males and females are received into this school; the former are more numerous in the summer, and the latter in the winter season. There were forty-five pupils the last term, and seventy the preceding; and the prospect is that there will be an increase of the average attendance the next term. A particular statement having been made in regard to the school at Lexington, it is unnecessary to report the further details, which are substantially the same in regard to the school at Bridgewater.

In view of these cheering facts and of the unqualified approbation of the Boards of Visitors at their examination, this Board take pleasure in saying that the present flourishing state of the two Normal Schools now in operation, surpasses their highest expectation.

It is gratifying to mention, that such has been the progress of public opinion in favor of the principle of Normal Schools, that, in several of our sister States, during the last year, measures have been taken for the special preparation of teachers.

The Annual Report of the Treasurer, and the Seventh Annual Report of the Secretary of the Board, are herewith communicated.

G. N. BRIGGS,
JOHN REED,
THOMAS ROBBINS,
WM. G. BATES,
J. W. JAMES,
B. SEARS,
E. H. CHAPIN.